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# IMPRIMATUR.

*March* 9.
$169\frac{2}{3}$.

*Ra. Barker.*

# AN ACCOUNT OF THE Conversion OF THEODORE JOHN,

A late Teacher among the

# JEWS,

Together with his

## Confession of the CHRISTIAN FAITH,

Which he delivered immediately before he was Baptized in the Presence of the *Lutheran* Congregation in the *German* Church in *Little Trinity-Lane, London*, on the 23*d*. Sunday after Trinity, being the 31*st*. of *October*, in the Year of our Lord God 1692.

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STADTBIBLIOTHEK
FRANKFURT AM MAIN.

# To all them that Love the Lord JESUS CHRIST in ſincerity.

Brethren, and Fellow-Chriſtians;

*ALmighty God having out of his unſpeakable Goodneſs and Mercy vouchſafed to call me lately from the groſs Darkneſs of blind* Judaiſm *to the ſaving Light of his Holy Goſpel, I found my ſelf obliged in* Conſcience *not to conceal from any*

*of you thoſe great Things the Lord has ſhewed unto me, but publickly to declare them unto you, and all them that ſee or hear this, to the end that we may all Rejoyce together in him, giving Thanks unto the Father, who has made us meet to be partakers of the Inheritance of the Saints in Light, who hath delivered us from the Power of Darkneſs, and tranſlated us into the* Kingdom of his Dear Son, *in whom we have Redemption through his Blood, even the forgiveneſs of our Sins; as alſo that we may with one Mind, and one Mouth pray to God for the* Converſion of my Brethren *according to the Fleſh, that God would be pleaſed to make good his bleſſed Word, ſpoken by his Holy Prophets and Apoſtles, that after*

*ter the fulneſs of the* Gentiles *is come in, the Remnant of* Iſrael, *and thoſe that are eſcaped of the Houſe of* Jacob *ſhall return to the Mighty God, and ſeek the Lord, and* David *their King, even our Bleſſed Saviour and Redeemer Jeſus Chriſt.*

*I was born at* Prague *in* Bohemia, *and lived Thirty Years in Ignorance and* Abnegation of Chriſt; *I ſtudyed the* Talmud *of the* Jews, *and the reſt of their Fabulous Comments, and I became a* Teacher *among them at* Treves *in* Germany. When the blind lead the blind, ſhould they not both fall into the Ditch? *But God meant for good the evil I wrought againſt my ſelf, as it is brought to paſs this day, to*

*the ſaving of my Soul. I had ſtrong* Convictions *within my ſelf from the Scriptures of the Old Teſtament (for thoſe of the New I had never ſtudyed then, and that is the Reaſon why the principal Proofs in my* Confeſſion *are taken thence) againſt thoſe Principles taught me from my Childhood, and maintained by me when I came to Years of Diſcretion, although ſome Precious Pearls diſcovered themſelves unto me, even in the* Dunghil of Jewiſh Fables; *I would ſay, ſome marks of Divine Truth conſonant to the Word of Everlaſting Truth I met with amongſt their Blaſphemous Lyes; and although for ſeveral Years I was doubtful whether to bury in Oblivion, or to improve with*

*ſolid*

*ſolid Management the thoughts of* Anti-Judaiſm, *yet ſo prevalent was the Grace of God upon me, that finding the former impoſſible, I attempted the latter, with* Fervent Prayers *imploring God's Aſſiſtance to guide me into the way of Saving Truth.*

*But being fearful leſt my* Brethren, *who are too many and powerful in* Germany, *ſhould diſcover and put a malicious ſtop to my* Good Intentions, *I durſt not venture to Addreſs my ſelf to any* Profeſſor of Chriſtianity, *but reſolved to go for* England, *where the* Jews *are leſs in Number and Authority; and coming hither, I happened by Divine Providence to Lodge in the ſame Houſe with one*

*Mr.*

# The Preface.

*Mr.* Heipel *of* Strasburg, *M. A. and a Perſon well skilled in Divinity, who having ſeveral times conferred with me about Matters of Religion, did at his departure for* Germany, *introduce me to Mr.* Jo. Eſdras Edzard, *a* Lutheran *Divine, and Miniſter to the* German *Church eſtabliſhed in* London *according to the* Augsburg Confeſſion, *who like a* Spiritual Father *begat me into Chriſt, utterly Convincing, and faithfully Inſtructing me, and by the Grace of God made me a Member of the Church of Chriſt,* preſenting me to his Congregation, where I delivered my Confeſſion, *and was Baptized in the Name of the Father, Son, and Holy Ghoſt, whoſe Holy Name be bleſſed and praiſed*

*for*

*for his Wonderful Mercy, by which he wrought ſo great a Confeſſion by me.*

*Here is my* Confeſſion, *Fellow-Chriſtians, preſented to you all, as ſome of you have deſired, you can expect no Curioſity in the Tranſlation, the* Tranſlator being a German, *and not ſo well acquainted with the* Engliſh *Tongue; but if you examine the ſtrength and firmneſs of the Arguments contained therein, by which I was* convinced, and became a Chriſtian, *I hope you will find the Truth of our Saviour's Goſpel faithfully expreſs'd, and ingeniouſly confeſs'd therein.*

Finally,

Finally, *Good Chriſtians, I deſire your hearty Prayers to Almighty God, the Father of our Lord* Jeſus Chriſt, *the God of all Grace, that (having now called me together with you unto his Eternal Glory by* Chriſt Jeſus) *he make me perfect, ſtabliſh, ſtrengthen, and ſettle me; to him be Glory, and Dominion, together with* the Son, *and Holy Ghoſt, for ever and ever.* Amen.

From my Lodgings at
Mr. *Mears*, Hatter,
in *Puddle-Dock*,
*March* 16. $169\frac{2}{3}$.

THEODORE

# THEODORE JOHN'S CONFESSION OF THE Christian Faith:

## DELIVER'D At his Baptism, &c.

Q. WHat Religion are you of?

A. I am a Jew.

Q. *What is your Name?*

A. Iom Tobh.

Q. *Where were you born?*

A. At *Prague* in *Bohemia*.

Q. *What is your Age ?*

A. I am 30 years old.

Q. *What was your Calling ?*

A. I was a Teacher among the Jews, at *Treves* in *Germany*.

Q. *What is your desire ?*

A. To be baptized with holy Baptism.

Q. *To what purpose ?*

A. That I may become a Christian.

Q. *What reason have you to turn Christian ?*

A. Because by the Grace of God I have got a true account from the Writings of *Moses* and the Prophets, concerning the Person and Office of the *Messias*, by which knowledge I was convinced of the gross and blind Errors of *Judaism*, and of their vain waiting for a *Messias*, an Earthly Prince, (as they would have him) and having farther made a diligent exploration and tryal of the Christian Faith, according to the Rule of the Holy Scripture in the Old Testament, compared with the

the Expoſitions of the ancient Jews themſelves, I found the ſaid Chriſtian Faith to be in all its Articles firmly grounded upon the Word of God, and agreeing with the Faith of the former true *Iſrael*, in the time of the Patriarchs, as well as that of *Moſes* and all the Prophets: which I praiſe God for, and heartily rejoyce in.

Q. *Which are the chief Errors you diſcover'd in blind Judaiſm?*

*A.* All their Doctrine is naught, but eſpecially that of the *Meſſias*'s Perſon and Office, and of their vain looking for his coming, when really he is come long ago.

Q. *Do you believe then, and are you fully convinced that the* Meſſias *is come?*

*A.* Yes, I do believe it, and am fully convinced of it.

Q. *By what Arguments?*

*A.* Becauſe 'tis known to all the World, that the Scepter is departed from the Jews, *Jeruſalem*, and the Sanctuary deſtroy'd, *Bethlehem* the

native Town of the *Meſſias* deſola-
ted, the Sacrifices and Oblation
ceaſed, and the ſeventy years of *Da-
niel* paſt long ago.

Q. *How does the departing of th
Scepter from the Jews convince you?*

*A. Jacob* did prophecy, *Ge*
49. 10. that *the Scepter ſhould not de-
part from Judah, nor a Law-giver
from between his Feet, until Shilo
came, and unto him ſhould be the gathe-
ring of the people.* But the Scepter
has been taken away long ſince
the Jews have had neither King
nor Duke, nor *Sanhedrin*, for theſe
ſixteen hundred years paſt, there-
fore the *Meſſias* muſt needs be
come.

Q. *But how are you aſſured that
Jacob did ſpeak of the* Meſſias?

*A.* I am ſure of it, firſt, by the
Name *Shiloh*, which by interpreta-
tion is a Peace-maker, being almoſt
the ſame with שר שלום the
Prince of Peace, one of the *Meſſias*'s
Names, *Iſa.* 9. 6. Secondly, by the
gathering of Nations here expreſ-

ſed,

ſed, a thing belonging to the *Meſſias* without queſtion, according to the parallel Prophecies of *Iſa.* 11. 2. *Mich.* 4. 1. ונהרו אליו כל הגוים, and all Nations ſhall flow unto him, at *Iſ.* 11. 10. אליו גוים ידרשו, the *Gentiles ſhall ſeek him.* The Chaldaic Paraphraſe tranſlates *Shiloh* with *Meſſias.* I find alſo in *Baal Turim,* that יבא שילה be בגמטריא משיח, *Meſſias.*

Q. *How does the deſtruction of* Jeruſalem, *and the Sanctuary, evince the Coming of the* Meſſias?

*A.* It was propheſied by *Malachy, c.* 3. *v.* 1. that the *Meſſias* ſhould come ſuddenly to his Temple, which was the ſecond Houſe then ſtanding, and but lately finiſh'd. By *Daniel* we are told *c.* 9. *v.* 26. that the *Meſſias* ſhould be cut off, and the City and Sanctuary deſtroyed: Wherefore ſince it is true, that *Jeruſalem* and the Temple have been deſtroyed, it is moſt certain, that the *Meſſias* was come and cut off before.

Q. *By what Name is the* Meſſias *mentioned there?*

*A.* God calls him the *Lord of the Temple*, and the *Meſſenger of the Covenant.*

Q. *Is the* Meſſias *ſignified hereby?*

*A.* Yes, he is; for none other; neither Man nor Angel could be called ſo; the Temple was the Lord's Temple, and the Covenant was to be made by the *Meſſias*, *Dan.* 9. *ult.*

Q. *What Argument proves the deſtruction of* Bethlehem?

*A. Micah*, in the 5 *ch.* and *v.* 1. tells us, that from *Bethlehem*, a place ſtanding in thoſe times, ſhould the *Meſſias* come, מושל בישראל, the Ruler in *Iſrael*; but it being now above Sixteen hundred years ſince the ſaid *Bethlehem* was deſtroyed, it's impoſſible but the *Meſſias* muſt be come.

Q. *Is this Ruler then the* Meſſias?

*A.* Yes

*A.* Yes, it is he; as may be ſeen not only by the Context it ſelf, where it is ſaid, that *his goings forth have been of old from everlaſting*, but alſo the Chaldaic Tranſlation renders it יפוק משיחא, *egredietur* Meſſias, and has got the Conſent of the moſt learned ancient Jews.

*Q. How can you prove the Coming of the* Meſſias *from the ceſſation of the Jewiſh Sacrifices and Oblations?*

*A.* The *Meſſias* himſelf, according to the Prophecy of *Daniel*, ſhould make the Sacrifices and Oblations to ceaſe, but they have ceaſed long ago: therefore it is plain that the *Meſſias* is come.

*Q. By what means ſhould the* Meſſias *do that?*

*A.* By his Death and Paſſion, as it is written, that *he ſhould make his ſoul* (that is himſelf) *an Offering for ſin, Iſa.* 53. which the *Jews* themſelves

ſelves cannot deny, but plainly confeſs, that the *Meſſias* ſhould be במקום הקרבנות, inſtead of the Sacrifices, and that Sin, as to the guilt and puniſhment thereof, ſhould be taken away by him, as formerly it was done by the Sacrifices.

Q. *What account can you give of* Daniel's *ſeventy weeks?*

*A.* Every week making ſeven years, the whole amounts to 490 years.

Q. *What ſhould be done in that time?*

*A. Jeruſalem* and the Sanctuary ſhould be reſtored, the *Meſſias* come to finiſh Tranſgreſſion, to make an end of ſin, and to ſeal up the Viſion and Prophecy, the *Meſſias* alſo ſhould be cut off, and all this done within the ſpace of theſe ſeventy weeks, determin'd to that purpoſe, without any prolongation, as the ori-

original word נחתך imports, *Dan.* 9. 24.

Q. *Are these* 490 *years expired already?*

*A.* They are expir'd four, nay, almost five times since, by which it plainly appears, that the *Messias* is come long ago.

Q. *What do the Jews oppose against it?*

*A.* They do not know what to say to it; they do confess in their own Talmud and elsewhere, that all the Terms appointed for the coming of the *Messias* are expired, and that the *Messias* was really born, and yet for all that they expect him still.

Q. *But how can they expect him, seeing he was born according to their own Confession?*

*A.* They

*A.* They confeſs, that he was born before the deſtruction of the Temple, but they deny that he was come or diſcovered; they make a Story, that he is אפיתחא דרומי in *Sanhedrim.*

Q. *But is the diſtinction between Birth and Coming of any value?*

*A.* Not at all; Scripture knows of no ſuch diſtinction: It is ſaid every where of the *Meſſias*, He ſhall come, come to his Temple, come *before the ſcepter ſhould depart from* Judah, *come and be cut off*; which needs muſt import an appearance or diſcovery: For, how could he be cut off without being diſcovered?

Q. *What Reaſon do the Jews alledge for the hiding or concealing of the* Meſſias?

*A.* The Sin of their Nation.

Q. *Is*

Q. *Is there any Ground for this Pretence?*

*A.* Not the leaſt: The Coming of the *Meſſias* was abſolutely promiſed by God, and not upon condition of either the Piety or Impiety of the Jews. It is not to be believed that the Sins of a Nation ſhould make the abſolute Promiſes of God to be void, and of none effect: It is more probable, that for the tranſgreſſion ſake the *Meſſias* would have haſtened rather than delay'd his Coming, becauſe his Intention was to take away Sin, and to finiſh Tranſgreſſion: Which the Jews themſelves confeſs in the *Talmud*, in theſe words: זכו אחישנה׃ לא זכו בעתה׃; that is to ſay, when the Jews ſhall deſerve it, then God will haſten the *Meſſias*'s Coming: But if they deſerve it not, yet he ſhall come at the time appointed.

Q. *What*

Q. *What does* Meſſias *ſignifie in Engliſh?*

*A.* One that is anointed.

Q. *Wherewith ſhould the* Meſſias *be anointed?*

*A.* With the Holy Ghoſt, the Oil of Gladneſs.

Q. *Have you Scripture for that?*

*A.* The *Meſſias* himſelf ſays, *Iſa.* 61. 1. *The ſpirit of the Lord is upon me; becauſe the Lord has anointed me.* And *Pſal.* 45. we read theſe words, *Thy throne, O God, is for ever and ever: thou loveſt righteouſneſs, therefore, O God, thy God has anointed thee with the oyl of gladneſs.*

Q. *To what purpoſe ſhould he be anointed?*

*A.* To his threefold Office.

Q. *What*

Q. *What threefold Office ſhould he have?*

*A.* That of a Prophet, an High-Prieſt, and a King.

Q. *How can you prove that the* Meſſias *was to be a Prophet?*

*A.* God has ſpoken unto *Moſes*, *Deut.* 18. 18, 19. concerning the *Meſſias*, thus; *I will raiſe them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth, and it ſhall come to paſs, that whoſoever will not hearken unto my words, which he ſhall ſpeak in my name, I will require it of him.*

Q. *Does God ſpeak there of the* Meſſias?

*A.* Yes, he does: for we read *Deut.* 34. 10. that there aroſe not a Prophet like unto *Moſes*, but the *Meſſias* ſhould be not on-

ly כמוהו, like to him, but גדול ממנו, greater than *Moſes*, according to the Judgment of the Jews themſelves in *Ikkarim*.

Q. *What did belong to his Prophetical Office?*

*A.* The preaching of the Goſpel, *Iſa.* 61. 1. and the eſtabliſhing of a new Covenant, *Dan.* 9. *ult. Jer.* 31.

Q. *What Scripture have you to prove that the* Meſſias *ſhould be an High Prieſt?*

*A.* This, *Pſ.* 110. *The Lord hath ſworn thou art a prieſt for ever, after the order of Melchiſedeck.*

Q. *Are you ſure that the* Meſſias *is intended there?*

*A.* Yes, he is the Object of the whole Pſalm, according to the confeſſion of the Jews themſelves; and it

it will plainly appear to be ſo from the Context, eſpecially when he is ſtiled a Prieſt for ever, ſince it is known that all other Prieſts did ceaſe from their Prieſthood by way of death.

Q. *What makes him to be called a Prieſt after the Order of Melchiſedeck?*

*A.* Becauſe he was to be both a Prieſt and a King, as *Melchiſedeck* was; he ſhould have neither Predeceſſor nor Succeſſor, neither beginning of days nor end of life; none of which were mentioned in Scripture from *Melchiſedeck*, for the *Meſſias*'s ſake.

Q. *What was he to do, in reſpect to the Office of his Prieſthood?*

*A.* To make Oblations and Atonement for us.

Q. *The High-Prieſts made their Oblations of ſeveral ſorts of Beaſts, What was the* Meſſias *to offer ?*

*A.* Himſelf, according to the Prophecy of *Iſa. c.* 53. תשים אשם נפשו, where it is ſaid, that the *Meſſias* ſhall make his Soul, that is himſelf, an Offering for Sin ; which is the ſame with the Jewiſh Tradition before mentioned, That the *Meſſias* ſhould be inſtead of the Sacrifices.

Q. *What is the meaning of that expreſſion ?*

*A.* As formerly, the Sin of the whole Congregation was to be confeſſed over, and put upon the Goat of Sin-offering, and then the Goat bearing all the Iniquities, was to be killed, for the reconciliation of the People : So upon the *Meſſias* ſhould be laid all the Sins and Iniquities of Mankind, both as to

to Guilt and Puniſhment, for which he ſhould be put to death, whilſt we were healed and reconciled to God.

Q. *Have you Scripture for this Aſſertion?*

*A.* Yes, the whole 53d Chapter of *Iſaiah* does plainly affirm it; do but conſider *v.* 4, 5, & 6. *Surely he has born our griefs, and carried our Sorrows: He was wounded for our tranſgreſſions, he was bruiſed for our iniquities: The chaſtiſement of our peace was upon him, and with his ſtripes we are healed: the Lord hath laid on him the iniquities of us all.*

Q. *But are you ſure that this Prophecy is ſpoken of the* Meſſias?

*A.* The Context makes it clear, becauſe it is ſaid, he had done no Violence, neither was any Deceit in his Mouth; and further, That by his Knowledge he ſhould juſti-

fie many, and bear their Iniquities. Beſides, I find it in the Jewiſh Talmud, in *Zohar* and elſewhere, by the Rabbins unanimouſly applied to the *Meſſias*.

Q. *Was it ſaid that the* Meſſias *ſhould be a King?*

*A.* Yes, God himſelf declares him a King, *Jer.* 23.5. *He ſhall reign a King, and proſper.* In *Zechariah* and other places he is ſtiled the King of *Zion*.

Q. *What does belong to his Royal Office?*

*A.* The ruling and protecting of his Church.

Q. *Let me know the quality of his Kingdom?*

*A.* His Kingdom ſhould be רוחני לא גשמי, a ſpiritual Kingdom, not a worldly Kingdom, and for this reaſon the *Meſſias* is ſaid to be

be עבד, in the ſame place where he is called King, *Zechariah* 9. 10, 11.

Q. *Does this refer to the* Meſſias?

*A.* It's impoſſible any other man could be intended here but the *Meſſias*; this is *Rabbi Salomon Jarchi*'s own Confeſſion, which he proves principally from theſe words in the Context: *He ſhall ſpeak peace unto the Heathen, and his dominion ſhall be from ſea even to ſea, and from the river even to the ends of the earth.*

Q. *What ſhould the* Meſſias *be as to his perſon?*

*A.* Both God and Man in one Perſon.

Q. *How can you prove this?*

*A.* I prove it by ſeveral Arguments; firſt, by the Names given the *Meſſias*.

Q. *What*

Q. *What Names?*

*A.* He is called by the Name יהוה, which is God's own peculiar and eſſential Name.

Q. *Shew me a place where he is called ſo?*

*A.* Jer. 23. 6. God himſelf ſaith, that the *Meſſias*'s Name, whereby he ſhould be called, is *Jehovah Zidkenu*, the Lord our Righteouſneſs.

Q. *But does God ſpeak here of the* Meſſias?

*A.* Yes, by all means; as eaſily will appear not only from the Context, but alſo from the Jewiſh Talmud, and other Rabbins, who unanimouſly apply this Prophecy to the *Meſſias*. You will find more than ſeventy Inſtances collected from the Jewiſh Writings, by L. *E. Edzard* in his *Conſenſus Antiquitatis*.

*tis Judaicæ ſuper* h. l.

Q. *But what Evidence is there, that* יהוה *is God's own eſſential Name?*

*A.* God himſelf ſpeaks to *Moſes*, *Exod.* 3. 15. *This is my name for ever*, and *Iſa.* 42. 8. he ſays, *I am the Lord, that is my name, and my glory I will not give unto another.*

Q. *What do the* Rabbies *ſay of that Name?*

*A.* They commonly call it שם המיוחד, שם המפורש, that is to ſay, a proper and peculiar Name belonging to none but God.

Q. *But is there ever any Angel or Man called ſo?*

*A.* No.

Q. *What does it argue, that the* Meſſias *is called ſo?*

*A.* This:

*A.* This: that he is God.

Q. *Are there any other Names beſides this, that prove his Godhead?*

*A.* Yes, his Name ſhould be called *Wonderful, Counſellor,* the *mighty God,* the *everlaſting Father,* the *Prince of Peace, Iſa.* 9. 6. *Immanuel,* Iſa. 6. 14. *David* calls him his Lord, *Pſ.* 110. 1. *Jacob,* the Angel, the Redeemer, *Gen.* 48. 16. by *Malachi* he is ſtiled the Lord of the Temple, *c.* 3. 1. elſewhere he is called מלאך פניו, the Angel of God's preſence; or rather the Angel, which is his Face, according to the Explication of the *Rabbies,* מלאך שהוא פניו, *Ex.* 3. *Iſa.* 63. 1. Alſo *Ex.* 33. 14. he ſays of himſelf, *I am the Lord, the God of* Abraham, *of* Iſaac, *and of* Jacob: All theſe Names do evince moſt clearly, that the *Meſſias* muſt be God, elſe he could not be called by any of theſe Names.

Q. *From*

Q. *From whence do you further prove his Godhead?*

*A.* From his eternal Exiſtence: By *Micah* it's ſaid, that his goings forth hath been from of old, from everlaſting.

Q. *Have you any other place for it?*

*A.* Yes, in the eighth Chapter of the *Proverbs*, *Meſſias* the eternal Wiſdom of God, ſays of himſelf, 'The Lord poſſeſſed me in the be-'ginning of his way, before his 'works of old. I was ſet up from 'everlaſting, from the beginning, 'or ever the Earth was. When there 'were no depths, I was brought 'forth; when there were no foun-'tains abounding with water, be-'fore the mountains were ſetled, be-'fore the hills, I was brought forth; 'while as yet he had not made the 'earth nor the fields, nor the high-

'eſt

'eſt part of the duſt of the world. 'When he prepared the Heavens, 'I was there: when he ſet a com-'paſs upon the face of the depth, 'when he eſtabliſh'd the clouds 'about, when he ſtrengthened the 'fountains of the deep, when he 'gave to the ſea his decree, that 'the waters ſhould not paſs his com-'mandments; when he appointed 'the foundations of the earth, then 'I was by him.

Q. *What divine actions do you find of the* Meſſias?

*A.* The deſtroying the Power of the Devil.

Q. *Was there ſuch a thing foretold of him?*

*A.* Yes, God ſpeaks unto the Serpent, *Gen.* 3. 15. *I will put enmity between thee and the woman, and between thy ſeed and her ſeed, it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel.*

Q. *What*

Q. *What is here meant by the Seed of the Woman?*

A The Meſſias. *Seſ. Rabb.* בודאי זהו משיח, indeed this is the Meſſias.

Q. *Why is he called ſo?*

A. Becauſe he ſhould be born of a Virgin, according to that place, *Behold a Virgin ſhall conceive, and bear a Son, and ſhall call his Name* Immanuel, *Iſa.* 11. 14.

Q. *What is meant by the Serpent?*

A. The Infernal Serpent, called the Devil, and Satan.

Q. *Are there any Divine Works beſides this attributed to the* Meſſias?

A. Yes, there are, *viz.* the Creation of Heaven and Earth, and the pouring out of the Holy Ghoſt.

Q. *What ſays the* Meſſias *of them?*

*A.* Concerning the firſt he ſays, *Iſa.* 48. 12, 13. *I am the firſt, I alſo am the laſt. Mine hand alſo has laid the Foundation of the Earth, and my right hand has ſpanned the Heavens.* As for the other, theſe are his words, *Zech.* 12. 10. *I will pour upon the Houſe of* David, *and upon the Inhabitants of* Jeruſalem *the ſpirit of Grace, and of Supplication, and they ſhall look upon me whom they have pierced.*

Q. *What do you infer from this?*

*A.* That the Meſſias is God, which if he were not, he could perform neither of theſe Works.

Q. *Do you know any other Divine Properties attributed to the* Meſſias?

*A.* Yes,

*A.* Yes, ſeveral, *viz.* the Power to forgive ſins, *Exod.* 23. 21. But who can forgive ſins but God? Therefore the *Meſſias* muſt be God.

Q. *Being the* Meſſias *is God, tell me then how many Gods are there?*

*A.* There is but one God, that is without doubt, but there are more than one Perſon in the Deity.

Q. *Prove this.*

*A.* God ſpeaks of himſelf in the Plural, *Gen.* 1. 26. *Let us make man in our Image, after our likeneſs.* Ch. 3. 22. *Behold, the man is become as one of us.* Alſo Ch. 11. 7. *Let us go down.*

Q. *Perhaps God ſpeaks of himſelf after the manner of earthly Princes.*

*A.* No, that is not his way. Intending to declare the greatneſs of his Majeſty, he deſcribes himſelf in the Singular, *viz. I am the Lord Jehovah. I am the Almighty God.* Alſo it is againſt the Cuſtom of the Oriental Princes. *Pharaoh* and *Nebuchadnezzar* were wont to ſay, *I Pharaoh, I Nebuchadnezzar*, beſides the expreſſion, *as one of us*, makes it evident, that there are more than one Perſon intended.

Q. *But it may be God ſpeaks ſo in regard of the Angels.*

*A.* That is Nonſence, God wants neither their Counſel, nor Aſſiſtance, nor Approbation. Moreover this would import the Creation of Man after the Angels Image, which is plain abſurdity and falſhood.

Q. *But do others ſpeak of God after that manner?*

*A.* Yes,

*A.* Yes; for inſtance, *Moſes, Gen.* 19. 22. ſays, *The Lord rained upon Sodom, and upon Gomorrah Brimſtone and Fire from the Lord out of Heaven.* Says *Job, Where is God my makers?* עשי *David, Let Iſrael rejoyce in thoſe that made him* בעשיו. *Solomon, Remember thy Creators* בוראיך. *Iſaiah* calls God the Explainers of Heaven נוטיהם.

*Job* 35.10. *Pſal.* 149.2. *Eccleſ.* 12.1. *Iſa.* 42. 5.

Q. *How many Perſons are there in the Divine Eſſence?*

*A.* There are three, and thoſe revealed by God in the Old Teſtament.

Q. *Shew me the Trinity of Perſons there.*

*A. Deut.* 6. 4. The *Hebrew* Text has it thus, *The Lord, our God, the Lord are one.*

Q. *Let me ſee how you make out there the Three Perſons.*

*A.* There is (1.) The Lord. (2.) Our God. (3.) The Lord again. The firſt word יהוה means the Firſt Perſon, the word אלהינו the Second, and the laſt word יהוה the Third.

Q. *Who taught you to explain theſe words thus?*

*A.* Not only the Original, but the Context alſo, where *Moſes* ſtirs up his Auditors to hear him in theſe words, *Hear, O Iſrael*; from whence it is clear that he intends to propoſe an eſpecial Myſtery of God, *viz.* The Unity of the Three Perſons.

Q. *Do the Jews accept of this Explication?*

*A. Rabbi Simeon Ben Jochas* in *Zohar* explains theſe words; he partly

ly Teaches, That אחד ſignifies as much as אינון חד, they are one. He adds alſo, that here is a Myſtery revealed by the Holy Ghoſt למנדע, דתלתא אילין אחד *ad ſciendum, quod tres illi* יהוה, אלהינו יהוה *ſint unum,* to ſet forth, that theſe three before-mentioned are one.

Q. *Give more Proofs out of the Old Teſtament for the Trinity.*

*A.* It's ſaid in *Pſal.* 45. 8. *Thy Throne, O God, is for ever and ever; thou loveſt Righteouſneß, therefore, O God, thy God has anointed thee with the Oyl of gladneß.* Here you find three Divine Perſons. 1. A Divine Perſon anointing. 2. Another anointed. And 3. The Oyl of Gladneſs, by which is to be underſtood the Holy Ghoſt.

In *Jer.* 48. The *Meſſias* ſays, *I am the firſt, I alſo am the laſt; mine hand hath laid the Foundation of the Earth, and my right hand has ſpanned*

*the Heavens — And now the Lord God has ſent me and his Spirit.* Here are again three Divine Perſons, two ſending, the Lord and his Spirit, and another Divine Perſon ſent, the firſt and the laſt, the Maker of Heaven and Earth.

*Moſes* in his Bleſſing regarding the Three Divine Perſons, repeated the Name of יהוה three ſeveral times, *Numb.* 6. 24, 25, 26. *The Lord bleſs thee, and keep thee; The Lord make his face to ſhine upon thee, and be gracious unto thee; The Lord lift up his countenance upon thee, and give thee Peace.* Again, *David* ſays, *Pſal.* 67.6,7. יברכנו אלהים אלהינו יברכנו אלהים *God, our God ſhall bleſs us; God ſhall bleſs us, and all the ends of the earth ſhall fear him.*

Q. *Why is the Second Perſon called Ours,* אלהינו *our God, after a more eſpecial manner?*

A. Be-

*A.* Becauſe he would be Ours more eſpecially, by taking our Fleſh and Blood upon himſelf, and becoming our Redeemer and Saviour.

Q. *Are theſe three Perſons called by different Names?*

*A.* Yes, they are; the firſt we call the Father, the ſecond Son, and the third the Holy Ghoſt.

Q. *Are theſe Names expreſs'd in Scripture?*

*A.* Yes. *Pſal.* 89. God ſays, the Meſſias ſhall call him my Father. *Pſal.* 2. 7. God the Father ſays, *Thou art my Son, this day have I begotten thee.* See *Prov.* 31. 6. The Holy Ghoſt is often mentioned among other places. See *Iſa.* 48. 16. *Ch.* 63. 10.

Q. *What*

Q. *What does the word,* His Spirit, *mean in that place?*

*A.* This, that he proceeds from the Father and the Son.

Q. *Whose Son should the* Messias *be?*

*A.* The Son of God, and the Son of Man.

Q. *How should he be the Son of God? Adopted of God, or begotten by God out of his Essence?*

*A.* Begotten by God, as he is out of his Essence. Thus God says to the Messias, *Psal.* 2. *Thou art my Son, this day have I begotten thee.*

Q. *This day, what is meant by that?*

*A.* From

*A.* From Everlaſting; ſo the Meſſias himſelf explains it, *Prov.* 8. 22. *The Lord poſſeſſed me in the beginning of his way, before his works of old.* 23. *I was ſet up from everlaſting, from the beginning, or ever the Earth was.* 24. *When there were no depths, I was brought forth, when there were no fountains abounding with water.* 25. *Before the mountains were ſettled, before the hills was I brought forth.* 26. *While as yet he had not made the earth, nor the fields, nor the higheſt part of the duſt of the world.* 27. *When he prepared the Heavens I was there, when he ſet a compaſs upon the face of the depth.* 28. *When he eſtabliſhed the Clouds above, when he ſtrengthened the fountains of the depth.* 29. *When he gave to the Sea his Decree, that the water ſhould not paſs his Commandment, when he appointed the Fountains of the Earth.* 30. *Then I was by him as one brought up with him, and I was daily his delight, rejoycing always before*

*before him.* 31. *Rejoycing in the habitable part of the Earth, and my delights were with the Sons of Men.*

Q. *How are you ſure that the ſecond* Pſalm *does not ſpeak of* David, Solomon, *or any other, but the* Meſſias?

*A.* 1. Becauſe God ſays he hath begotten him from Everlaſting, which cannot be ſaid of any Man. 2. Becauſe he promiſed to give him the Heathen for his Inheritance, and the uttermoſt parts of the Earth for his Poſſeſſion; whereas *David* as well as *Solomon* were ſo far from poſſeſſing them, that a great part of them were not in their time diſcovered. Again, the ſame Pſalm towards the end, ſays, *Kiſs the Son, leſt he be angry, and ye periſh from the way, when his wrath is kindled but a little, bleſſed are all they that put their truſt in him.* Of any one that is no more than Man, the Prophet

phet *Jeremiah* ſays, Chap. 17. 5. *Curſed be the man that truſteth in man, and maketh fleſh his arm.*

Q. *But was the* Meſſias *to be the Son of Man alſo?*

*A.* Yes, for that reaſon he is called the Seed of the Woman, and the Son of Man.

Q. *From what Family ſhould he deſcend?*

*A.* From *David*'s; he is ſtyled the Branch of *David*, *Iſa.* 11. 1. *Jer.* 25. 5.

Q. *Who was to be his Mother?*

*A.* A Virgin, according to *Iſa.* 7. 14. *Behold, a Virgin ſhall conceive, and bear a Son, and call his Name* Immanuel.

Q. *Having made ſo good a Confeſſion concerning the Coming of the* Meſſias, *as alſo of his Perſon, and his Office, tell me now who this* Meſſias *is?*

*A.* The Lord Jeſus of *Nazareth.*

Q. *Do you firmly believe, and are fully convinced that Jeſus of* Nazareth *is that* Meſſias *which was promiſed to the fore-fathers?*

*A.* Yes, I do firmly believe it, for I can find no other but him that could be the ſame.

Q. *By what Arguments do you prove that?*

*A.* It is plain and evident to Mankind that all the Characters and Properties attributed to the Meſſias by *Moſes* and the Prophets, are undeniably fulfilled and made up in the ſaid Jeſus of *Nazareth.*

Q. *Ex-*

Q. *Explain this more clearly.*

*A.* All the World is ſenſible that Jeſus of *Nazareth* did come at the time appointed for the Meſſias, *viz.* Before the Scepter departed from the Jews, before *Jeruſalem* and the Sanctuary were deſolated, before *Bethlehem* was deſtroyed, before Oblations and Sacrifices ceaſed, and before the Seventy Weeks, mentioned in *Daniel*, were expired.

It is without queſtion that he came to the ſecond Temple, and taught in it, according to *Haggai* and *Malachy*'s Prophecy.

Alſo it is evident that he was Born at *Bethlehem*, the place appointed by *Micah*.

It's undeniable that Forty Years after his Death the City and Temple were deſtroyed, and the Oblations ceaſed.

It's univerſally known that in the latter end of thoſe Seventy Weeks

he dyed, being murdered and killed after a violent and horrible manner, like a Malefactor, crucified according to the ſence and ſound of the word נכרת expreſt in *Daniel*, *Ch.* 9. *v.* 26.

It is paſt contradiction, that the Jews were offended at Jeſus of *Nazareth*, the ſame which *Iſaiah* foretold ſhould befal the Meſſias, as is expreſs'd *Ch.* 8. *v.* 13, 14. and *Ch* 53. *v.* 2, 3. All which happening thus to Jeſus of *Nazareth*, is a clear Demonſtration of his being the true Meſſias.

Q. *Is there any thing more foretold of the* Meſſias, *and fulfilled in Jeſus of* Nazareth?

*A.* Yes, there is, *viz.* 'Tis evidently known that the People and Nations do cleave to the Lord Jeſus as they ſhould do to the Meſſias, according to *Iſa.* 2. 2. Alſo, that Jeſus performed thoſe Miracles, which

the

the Meſſias ſhould do, in making the Blind to ſee, the Deaf to hear, the Lame to walk, *Iſa.* 35. 5, 6. Alſo, that he is the Off-ſpring of *David*, born of a Virgin, as the Meſſias ſhould be, *Iſa.* 7. 14. Alſo, that he has given a New Covenant, as *Iſaiah, Chap.* 2. and *Jeremiah, Ch.* 31. had foretold. In fine, there is not one jot or tittle excepted of all that which was propheſied of the Meſſias, but was moſt exactly compleated in and by Jeſus of *Nazareth*; therefore it is no leſs true, that Jeſus of *Nazareth* is the true Meſſias, than that God Almighty is a true God.

Q. *What Appeal to the veracity of God do you make here?*

*A.* I obſerve; that to give falſe Attributes to the Meſſias when promiſed, or to alter thoſe that once were given or publiſhed, are things too abſurd and blaſphemous to be thought of God. *God is not a Man,*

*that he ſhould lye; neither the Son of Man, that he ſhould repent. Hath he ſaid, and ſhall he not do it? Or has he ſpoken, and ſhall he not make it good?* Much leſs probable is it that God would have ſuffered the true Characters of the promiſed Meſſias to come to paſs in a falſe one, to the loſs of ſo many Millions of Souls; to ſay this, is no leſs than to make God a Lyar and Impoſtor, which is horrid Blaſphemy all over. Thus upon the impoſſibility of God's being a Lyar, is grounded the neceſſity of this Truth, that Jeſus of *Nazareth* is the true Meſſias.

Q. *What is Jeſus in* Engliſh?

*A.* A Saviour.

Q. *What is he as to his Perſon?*

*A.* Both God and Man in one Perſon.

Q. *How*

Q. *How many Natures are in him?*

*A.* Two, the Divine and Humane.

Q. *Whence proceeds his Divine Nature?*

*A.* From his Father in Heaven.

Q. *Whence comes his Humane Nature?*

*A.* From his Mother the Virgin *Mary.*

Q. *How many ſtates are there in Chriſt?*

*A.* Two, that of Humiliation, and that of Exaltation.

Q. *In which Nature did Chriſt degrade himſelf?*

*A.* In his Humane Nature.

Q. *In which Nature was he exalted?*

*A.* In his Humane Nature alſo.

*Q. What Circumſtances do belong to his Humiliation?*

*A.* His mean ſort of Life, grievous Paſſion, and infamous Death.

*Q. Where began his ſtate of Exaltation?*

*A.* At his vivification.

*Q. What follows after that?*

*A.* His deſcenſion into Hell, then his Reſurrection, Aſcenſion, and ſitting at the Right Hand of God.

*Q. What is God?*

*A.* A Spirit.

*Q. What do you mean when you ſay, God is a Spirit?*

*A.* This,

*A.* This, that in his Nature he hath neither Fleſh nor Bone.

Q. *How then does the Scripture mention his Eyes, Ears, Hands,* &c. *And what do they ſignifie?*

*A.* God's Properties, *viz.* His Providence, readineſs to hear, and Omnipotency: Thus, to ſit at God's Right Hand, is as much as to Rule and Reign over all things in Divine Omnipotency.

Q. *What is the Lord Jeſus, according to his Office?*

*A.* That which the Meſſias ſhould be; A King, an High-Prieſt, and a Prophet.

Q. *How does he perform his Office?*

*A.* Like a King he Governs and Protects his Church: Like an High-Prieſt he did Sacrifice himſelf for us, and

and makes Interceſſion for us: And like a Prophet he did Preach the Goſpel, and has given us a New Covenant.

Q. *What Covenant is that?*

*A.* The New Teſtament.

Q. *The Old Teſtament had its external viſible ſigns and means of Grace, whereby the Jews were diſtinguiſhed from all other Nations; Is there any of the like in the New Covenant?*

*A.* Yes, there is, to wit, Baptiſm and the Lord's Supper.

Q. *What is Baptiſm?*

*A.* Baptiſm is not meer Water; but it is Water related and joyned to the Word of God.

Q. *To which Word of God?*

*A.* To

*A.* To that which our Lord Jeſus Chriſt ſays in St. *Matthew*'s Goſpel, Chap. 29. v. 19. *Go ye and teach all Nations* (or, according to the *Greek*, make all Nations become Diſciples) *baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.*

Q. *What is the Effect and Uſe of Baptiſm?*

*A.* Baptiſm works Forgiveneſs of Sins, delivers from Death and the Devil, and gives everlaſting Salvation to all Believers, according to the Word and Promiſe of God.

Q. *Which Word and Promiſe of God?*

*A.* That of our Lord Jeſus Chriſt, *Mark* 16. 16. *He that believeth, and is baptized, ſhall be ſaved, but he that believeth not, ſhall be damned.*

Q. *How*

*Q. How can Water effect such great things?*

*A.* It is not Water that does it, but the Word of God related and joyned to the Water, and Faith that relies on the Word of God concerning the Water; for without the Word of God Water is meer Water, and no Baptism, but with the Word of God it is a Baptism; that is to say, a Saving Water of Life, and Bath of the New Birth in the Holy Ghost, as St. *Paul* says in his Epistle to *Titus*, Chap. 3. 5, 6, 7. *According to his mercy he saved us by the washing of Regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour, that being justified by his Grace, we should be made heirs according to the hope of Eternal Life. This is a faithful saying.*

*Q. What*

Q. *What is the Myſtical Signification of Baptiſm ?*

*A.* It ſignifies, that by daily Repentance and Sorrow, the old *Adam*, together with all ſins and inclinations, muſt be drowned and dye, and riſe again a new man to live with God eternally in holineſs and righteouſneſs.

Q. *What Scripture have you for that ?*

*A.* S. *Paul* ſays, *Rom.* 6. 4. *We are buried with Chriſt by Baptiſm into death, that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life.*

Q. *Did God in the Old Teſtament promiſe ſuch a Baptiſm as ſhould be a Remedy againſt Sin, and for Regeneration and Renovation ?*

 *A.* Yes,

*A.* Yes, in the Prophecy of *Ezekiel*, *c.* 36. *v.* 25. God made this Promiſe: *I will ſprinkle clean water upon you, and you ſhall be clean: from all your filthineſs, and from all your Idols will I cleanſe you.* Alſo in *Zechariah* 13. 1. *In that day there ſhall be a fountain opened to the houſe of* David, *and to the inhabitants of* Jeruſalem, *for ſin and for uncleanneſs.*

Q. *Do you deſire holy Baptiſm in order to be cleanſed from your Sins by it, and to be regenerated and renewed?*

*A.* Yes, to that purpoſe I do heartily deſire it.

Q. *Are you a Sinner then?*

*A.* Yes, I am a Sinner.

Q. *What is a Sinner, and what is Sin?*

*A.* A

*A.* A Sinner is a Tranſgreſſor, and Sin is the Tranſgreſſion of the Law.

Q. *Tranſgreſſion? what is that?*

*A.* The doing the Evil forbidden, and the leaving undone the Good commanded.

Q. *How manifold is Sin?*

*A.* Twofold, original and actual.

Q. *What is Original Sin?*

*A.* The inborn Corruption of Nature, wanting the Image of God, and abounding of inward Luſts and Inclinations to Evil: *Gen.* 6. 5.

Q. *What is actual Sin?*

*A.* The Tranſgreſſion committed by Man during his Life, in

thought, word and deed, openly or ſecretly, againſt knowledge, or without knowledge, deſignedly or by precipitation, *&c.*

Q. *Are you guilty of both theſe ſorts of Sin?*

*A.* Yes, I was ſhapen in Iniquity, and in Sin did my Mother conceive me: I have alſo many times actually tranſgreſſed the Commandments of God.

Q. *Rehearſe the Ten Commandments.*

*A.* 'God ſpake all theſe words 'and ſaid, I am the Lord thy 'God, *&c.*

Q. *What have you deſerved from God for your Sins?*

*A.* His Wrath and Anger, temporal Death, and eternal Damnation.

Q. *Wh.*

*Q. What has Christ done for you in order to save you?*

*A.* He died for me, and shed his most precious Blood for the forgiveness of my Sins.

*Q. What has he done more for you?*

*A.* He has fulfilled the Law of God instead of me.

*Q. How do you lay hold on the Merits of the Lord Jesus?*

*A.* By believing in him with a lively Faith.

*Q. Do you steadfastly believe then in the Lord Jesus, according to this Confession of yours? And will you live and dye upon this Faith, which you have professed here before God and this holy Congregation?*

*A.* I will, with the help of God, and the aſſiſtance of the Holy Ghoſt.

Q. *Will you be baptiſed upon this Faith?*

*A.* Yes, with all my Heart.

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After this, the reſt of the Solemnity was perform'd according to the ſettled Form and Rites of Publick Baptiſm in the *Lutheran* Church.

*SOLI DEO GLORIA.*

# *BOOKS lately Printed for* John Dunton, *at the* Raven *in the* Poultry.

PROPOSALS for printing of a Book of *William Leybourn*'s Author of the late *Curſus Mathematicus*, and of divers other Mathematical Tractates, who hath now by him a *Miſcellaneous Manuſcript*, ready for the Preſs, which he intends to title *Pleaſure with Profit*, it conſiſting of Recreations *Numerical, Geometrical, Mechanical, Optical, Aſtronomical, Horometrical, Cryptographical, Statical, Magnetical, Automatical, Chymical, Hiſtorical*; publiſhed for the Ingenious to make further Scrutiny into theſe (and the like) ſublime Sciences. This Book, when printed, will contain above 100 Sheets, with near 200 Cuts: And to the end that this Work may come to publick view in the Author's Life-time, he preſents the following Overture (for the promotion of it) to all *Maſters, Heads, Provoſts, Fellows, Scholars*, &c. of both *Univerſities*; to all publick and private *Schoolmaſters, Uſhers*, and *Scholars* under them; to all *Gentlemen of Inns of Court or Chancery*; and to all other *Private Gentlemen of what de-*

*degree soever.* The Proposals are as followeth, *viz.* (1.) The Subscribers to give 13 *s.* and 6 *d.* for each Book in Quires, whereof 6 *s.* is to be paid at the time of Subscription, and 7 *s.* 6 *d.* at the delivery of the Book. (2.) To encourage all persons that shall contribute to the procuring Subscriptions for six, they shall have a seventh *gratis.* (3.) All who intend to assist in the advancement of this *Useful Work*, are desired to send in their Subscriptions with all speed, unto the persons hereunder named, where printed Receipts shall be given them; and if they arise to a competent number, the Book shall be finish'd by *Midsummer* next. The Undertakers are *Dorman Newman*, *Richard Baldwin*, and *John Dunton*.

*The Agreement in Doctrine*, among the dissenting Ministers in *London*, subscribed *Dec.* 16. 1692.

*The fifth Edition of the second* Spira.

A *Conference*, between a Modern *Atheist* and his Friend: By the methoder of the second *Spira*; printed in the same size, that they might be bound up together.

*An Earnest Call to Family-Catechism and Reformation*: By a Reverend Divine. Several Ministers and private Christians perusing this piece, earnestly moved for its publication, which the Reverend Author at length consented to, the following Propolals is now made, for the general dispersing of it, *viz.* 'That whatever Gentlemen will be so publick 'spirited, as to give Fifty of them away, they 'shall

ſhall have that number for Twenty ſhillings, ſtitch'd up in blew Paper, and ready cut: But as for others who buy leſſer numbers, they muſt not expect them under Six-pence *per* Book.

*Theodore John*'s Confeſſion of the Chriſtian Faith, before he was baptiz'd.

*The Day of Jubilee*; or, A plain and a practical Diſcourſe of the Saints gathering together, and of their meeting the Lord in Glory at his ſecond coming, on 1 *Theſſ.* 4. 17. By *John Brandon* Rector of *Winchamſtead* in *Berks*. This Sermon is not yet out, but will be publiſh'd in about a fortnights time.

The late Tryals of ſeveral Witches: publiſhed by *Cotton Mather*.

The Fourth Edition of the New Martyrology; or, Bloody Aſſizes. With Additions ſo large, as renders it a new *Secret Hiſtory* of the late Times.

The Sence of the united Nonconforming Miniſters, againſt ſome of Mr. *Davis*'s erroneous Opinions.

Caſuiſtical Morning Exerciſes, the Fourth Volume.

Heads of Agreement, aſſented to by the United Miniſters.

The Country Concurrence with the *London* united Miniſters: By S. *Chandler*.

The ſecond Edition of Goſpel-Truth ſtated.

*A Defence of Goſpel-Truth*; being a Reply to Mr. *Chancy*'s Firſt Part.

A Diſcourſe ſhewing what Repentance of National Sins God requires.

The Vanity of Childhood and Youth.

The Life of Mr. *Thomas Brand*, by Dr. *Annesley*.

The Mourners Companion, by *J. Shower*.

A Practical Diſcourſe on Sickneſs and Recovery.

*Early Religion*, or a Diſcourſe of the Duty of Youth.

*Fall not out by the way*: or, a Perſwaſion to a Friendly Correſpondence between Brethren of the ſame Faith. All Three by *J. Rogers*, M. A.

*The Life and Death* of the Reverend Mr. *Eliot*. By *Cotton Mather*.

Mr. *Barker's Flores Intellectuales*; both Parts.

*A Compleat Hiſtory* of the remarkable Penitents that have been executed at *Tyburn*, and elſewhere for theſe laſt Thirty years. Together with Mr. *Increaſe Mather's* Sermon to a condemned Malefactor about an hour before his Execution.

Mr. *Quick's* Young Man's Claim to the Sacrament.

A Practical Diſcourſe on the late Earthquakes.

Mr. *Crow's* Vanity of Judicial Aſtrology.

Mr. *Oakes's* Funeral Sermon.

Mr. *Kent's* Funeral Sermon. By Mr. *Sam. Slater*.

The Celeſtial Race. By Mr. *Buſh*.

Mr.

Mr. *Baxter*'s Sermon on a Perſon that dy'd ſuddenly.

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